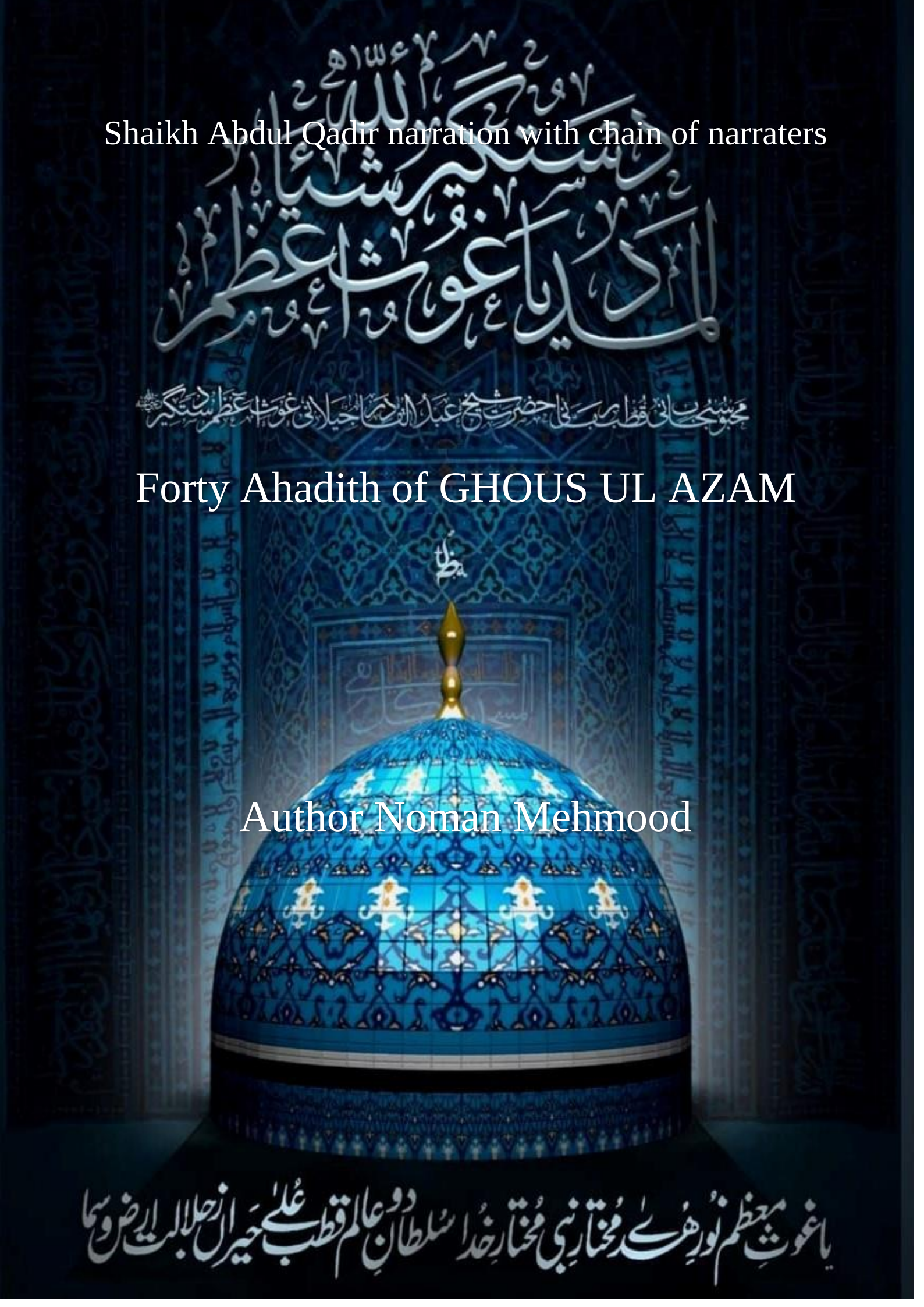
Shaikh Abdul Qadir narration with chain of narraters



Forty Ahadith of GHOUS UL AZAM

Author Noman Mehmood

The Beginning of Speech

It is a fact that the search leads the seeker to his goal and especially the friends who have academic tastes are well aware of this fact. Our academic world also started from a platform of academic discussions where we friends used to gather daily to increase our knowledge. go Where we can spend our time in useful studies and scholarly discussions, away from the noise and bustle of traffic, Bazm-e-Fizaan-e-Siddiq Akbar (RA) was formed on this thought. So, our academic circle began to gather in a library where within a few days we had compiled a regular magazine {Difference between Allah and the Messenger} then time did not cooperate and we had to leave that place and thus we reached the platform again. But the ambitions were high and it was written in destiny. Before this platform, pamphlets were published on the virtues and problems of Ramadan, and thus, Alhamdulillah, more than 12 pamphlets have been published in this particular place, which were liked by the public. Then an accident happened due to which we devoted all our (scholarly) energy to this subject (Imam-e-Azam and the knowledge of Hadith) and we went so deep into this subject that perhaps weIt is a fact that the search leads the seeker to his goal and especially the friends who have academic tastes are well aware of this fact.It is not known when and where we started it. We were the first to start {Youm Siddiq Akbar (may Allah be pleased with him) in our own environment, which is ongoing annually... Under this topic of Imam-e-Azam, some facts became clear to us that we had not heard before, due to which we became so absorbed in this topic {Imam-e-Azam and the science of Hadith} that our constant topic of conversation was only Imam-e-Azam and Alhamdulillah. After the kindness and cooperation of scholars, especially Mufti Muhammad Mubarak Abbasi Akhtar Al-Qadri (Professor of Jamia Amjadiyah, Karachi) and Sheikh Muhammad Ahmed Raza Shami (Professor of Hadith, Jamiat Al-Madinah Faizan Madinah, Karachi) and especially Allama Abdul Samad Qadri (Fazal Jamiat Nizamiyah, Lahore), we decided that our first priority is to publish this important work, which unfortunately has been delayed due to lack of funds. A glimpse of this work is in your hands in this magazine and the call is doing justice to itself. Attention: Please inform us of your valuable opinions and impressions and give us a chance to improve ourselves.

May Allah grant us unity and strength, remove our troubles, and end our lives in faith (Amen)

Muhammad Muslim Khan Qadri
contact_bfsa@yahoo.com

Foreword

Imam of the Imams, Kashf al-Ghamma, Imam of the Fiqhs and the Hadiths, Imam Abu Hanifa Nu'man bin Thabit (may Allah have mercy on him) does not need any introduction. Allah, the Almighty, had bestowed upon him such an understanding of religion that he spread like the sky over all time. Be it the knowledge of Tafseer or the knowledge of Hadith, or the knowledge of Jurisprudence, he holds the status of Amir al-Mu'minin and Imam in each knowledge. As his knowledge and ability became evident among the public and the elite, and his scholarly followers and imitators began to increase throughout the length and breadth of the earth, his personality and knowledge were not safe from the evil eye of the envious. Unjustified objections created strange suspicions in the hearts of the public. These envious and those who made unjustified objections sometimes targeted the knowledge of Jurisprudence, and sometimes his knowledge of Hadith. Sometimes it was said that your jurisprudential arguments were against the hadiths, sometimes it was made a false objection that you only remembered {17} hadiths. In response to this, the Hanafi scholars thoroughly refuted those objections and razed them to the ground.

When {Bazm Faizan-e-Siddiq Akbar (may Allah be pleased with him) took the initiative in investigating this objection and by the grace of Allah, the Almighty, the doors of knowledge were opened to us, we felt that this objection was baseless and based only on lies and a conspiracy to deceive the public. For a long time, criticism, revision and investigation in the books of hadiths have been going on to highlight the insight into the hadiths of the Great Imam. Since this work is very extensive and expects a very large amount of money,Therefore, we thought it best to publish a collection of {40 hadiths (with chain of transmission and authentic references) so that the public and scholars may understand this fact and also refute the basic objection ahadiths)....

We also chose (40) hadiths in our publication because:

It is narrated from Hazrat Abu Darda (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

{Whoever memorizes forty hadiths concerning the religion of my Ummah, Allah will raise him as a jurist and I will intercede for him on the Day of Judgment.}

(Imam Bayhaqi, Shaab al-Iman, Vol. 2, p. 270, Hadith 1726, Dar al-Kuttab al-Ilmiyah)

Due to this good news, we chose those forty hadiths that were related to the rules of religion and we also gained another and real benefit from this action.) May Allah accept it and grant us the ability to act.

Muhammad Hassan Raza Qadri
Administration

Expression of Thought

Sheikh Muhammad Imran Al-Shami
Lecturer Sheikh Zayed Islamic Center (University of Karachi)

Alhamdulillah الذي انعم الله عنم عليه بحث النبي والرسول المصطفى
Rauf Al-Raheem عليه السلام واتم تصلم

Imam Nawawi Shafi'i in the preface of his book Al-Rab'un and other Imams like him have mentioned the virtues of memorizing forty (40) hadiths of the Holy Prophet (peace and blessings of Allah be upon him). I pray to Allah that Allah Almighty grants Nauman Mahmood and Syed Asad Ali Owaisi a share of those blessings (whose good news is mentioned in the hadiths). (Amen)

Imam Khatib Tabrizi in his book Mishkat Al-Masabih (Kitab Al-Ilm) narrates from the Messenger of Allah (peace and blessings of Allah be upon him):

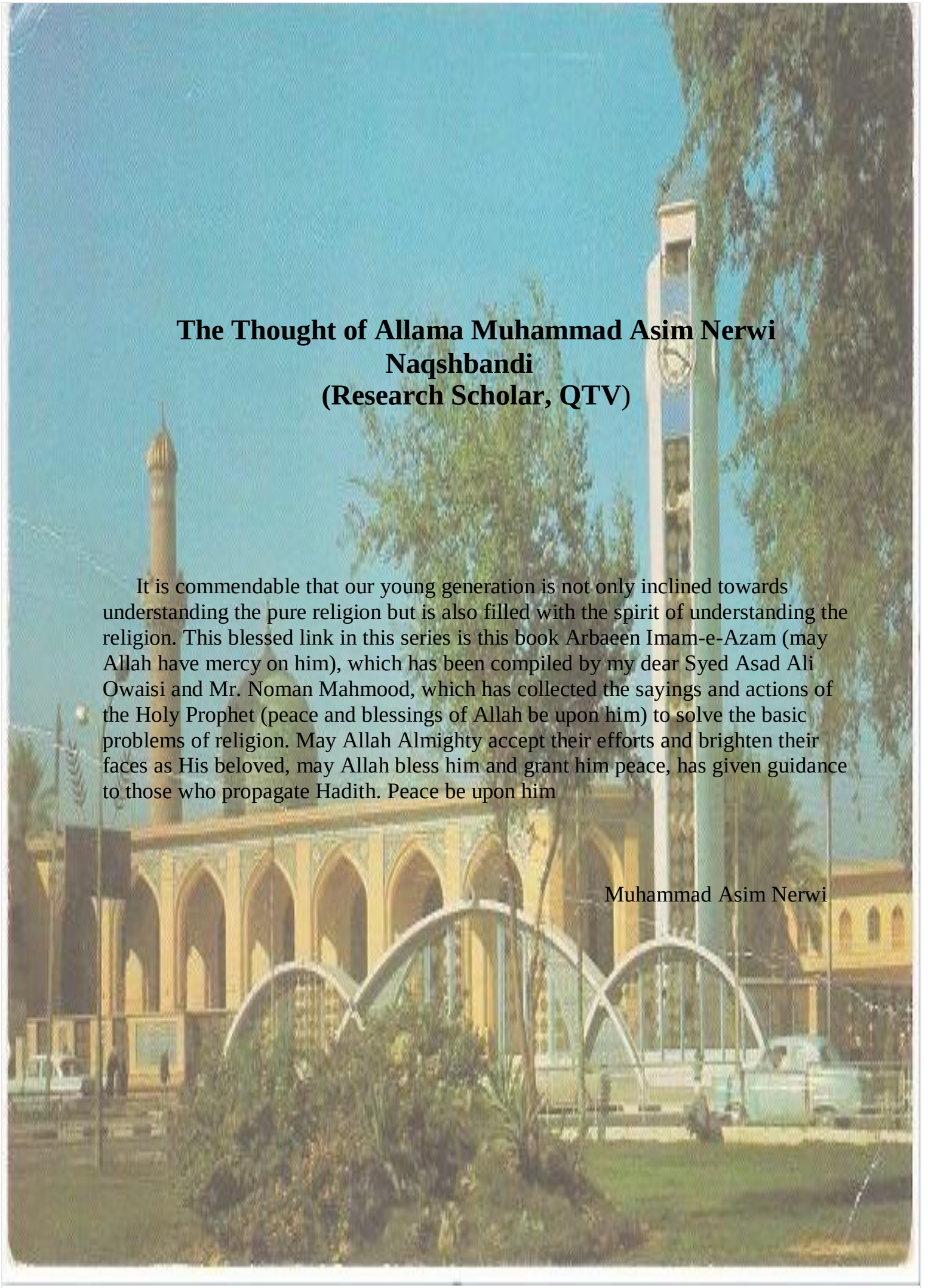
{Whoever memorizes forty hadiths from the religious affairs of my Ummah, Allah Almighty will raise him among the group of jurists and scholars on the Day of Resurrection.}

Many scholars have written books containing forty hadiths. According to my knowledge, the first book in this regard was written by Rashid Abdullah bin Mubarak, a student of Imam Azam, then by Imam Muhammad, Aslam Tusi, Ibn Sufyan, Abu Bakr Al-Ajri, Abu Bakr Bin Ibrahim Al-Isfahani, Dar Qutni Shafi'i, Hakim, Abu Nu'aim, and countless early and late scholars.

This book, which contains the narrations of Imam Abu Hanifa (may Allah be pleased with him), namely (Arba'in Imam Abu Hanifa is probably the first book written in Urdu, Imam Abu Hanifa (may Allah have mercy on him) is the one about whose position and status Amirul Momineen Sufyan Thawri (may Allah have mercy on him) used to say: Abu Hanifa could easily reach the subtleties of knowledge. By God! He was a firm believer in knowledge. He used to prevent people from forbidden things. He used to search for the hadiths of trustworthy narrators. He used to search for the last act of the Messenger of Allah (peace and blessings of Allah be upon him). The scholars of Kufa followed whatever they found in the truth and made it their way. A nation found fault with them or we answered them (in a positive way).

May Allah Almighty accept this effort of both of them (Noman Mahmood and Syed Asad Ali Owaisi) and grant them both more beneficial knowledge.

Amen, by the grace of the Prophet, Amen.



The Thought of Allama Muhammad Asim Nerwi Naqshbandi
(Research Scholar, QTV)

It is commendable that our young generation is not only inclined towards understanding the pure religion but is also filled with the spirit of understanding the religion. This blessed link in this series is this book Arbaeen Imam-e-Azam (may Allah have mercy on him), which has been compiled by my dear Syed Asad Ali Owaisi and Mr. Noman Mahmood, which has collected the sayings and actions of the Holy Prophet (peace and blessings of Allah be upon him) to solve the basic problems of religion. May Allah Almighty accept their efforts and brighten their faces as His beloved, may Allah bless him and grant him peace, has given guidance to those who propagate Hadith. Peace be upon him

Muhammad Asim Nerwi

INTRODUCTION OF AMEER UL MOMINEEN FIL HADITH

IMAM AZAM ABU HANIFA

Name: Nu'man
Father's name: Thabit
Grandfather's name: Nu'man
Year of Birth: 80 AH
Place of Birth: Kufa (Iraq)

Surname:

Abu Hanifa (It is worth remembering that your surname is not because of any of your sons or daughters whose name is Haifa, you have only one son, Hammad. Abu Hanifa means: the owner of the Hafiya sect, that is, the one who renounced false religions and adopted the true religion. He was dedicated to the Hanafi sect and the religion of Islam (therefore) due to this connection with the Hanafi sect, his surname Abu Hanifa became famous among the public and private circles.)

In the view of the Great Imam (may Allah have mercy on him) and the Messenger of Allah (peace and blessings of Allah be upon him):

It is narrated from Abu Hurairah that the Messenger of Allah (peace and blessings of Allah be upon him) said:

If the religion were to reach the top of the highest star, a man from Persia would raise it from there.
(Muslim, Sahih, 4/1972, Hadith 2546, Dar Ihya Al-Tarth Al-Arabi Beirut)

According to the Imams and Muhds, this person from the people of Persia is meant by the Great Imam Abu Hanifa. Imam Haram Imam Ibn Hajar Makki Al-Khairat Al-Hasan, 1/24, Dar Al-Kutb Al-Ilmiyah Beirut) Imam Jalaluddin Suyuti Shafi'i Hameed Al-Sahifa, 1131-33, Dar Al-Kutb Al-Ilmiyah Beirut) (Nawab Siddiq Hasan Bhopali (non-maqlid), Itahaaf Al-Nubali, 1/224)

BAAB E Madinat Al-Ilm, Sayyidna Ali bin Abi Talib (may Allah be pleased with him):

Imam Azam's grandfather (No'man) had a close relationship with Hazrat Ali (may Allah be pleased with him). That is why he used to bring various gifts to Hazrat Ali (may Allah be pleased with him). Once he (Hazrat Ali (may Allah be pleased with him) brought Falooda, which Hazrat Ali (may Allah be pleased with him) liked

.

Similarly, when Imam Azam's grandfather had a son (Thabit), he took him to the court of Maula Ali (may Allah be pleased with him), and Maula Ali (may Allah be pleased with him) prayed not only for the newborn, Mr. Thabit, but also for the children of Thabit.

Imam Azam's son Hammad said:

We hope that Allah has accepted the prayer of Hazrat Ali (may Allah be pleased with him) on our behalf. Dhahabi

(Seyr-e-Ilam al-Nubula', 6/395, Mustah al-Salatah Beirut)

Imam Azam Abu Hanifa (may Allah have mercy on him)'s love for the Prophet:

Imam Azam Sarkar (may Allah's peace and blessings be upon him) submits to the court of the Prophet (peace and blessings of Allah be upon him):

Translation

(1) O Messenger of Allah, if it were not for the Messenger of Allah (peace and blessings of Allah be upon him), no human being would have been born, nor would any creature have been created.

(2) The Messenger of Allah (peace and blessings of Allah be upon him) is the one whose light illuminates the moon and whose beauty illuminates the sun.

Honor of Relation:

Imam Abu Hanifa (may Allah have mercy on him) is the only Imam among the four Imams who has the distinction of not only having seen the Companions (may Allah be pleased with them)

but also having heard their hadith. Thus, Imam Kurdari (may Allah be pleased with him) has mentioned the companions (whose names are as follows:

1. Sayyiduna Anas bin Malik (may Allah be pleased with him)
2. Sayyiduna Abdullah bin Harith (may Allah be pleased with him)
3. Sayyiduna Jabir bin Abdullah (may Allah be pleased with him)
4. Sayyiduna Ma’qal bin Bihar (may Allah be pleased with him)
5. Sayyiduna Wathilah bin Ista’r (may Allah be pleased with him)
6. Sayyiduna Abdullah bin Ameer (may Allah be pleased with him)
7. Sayyiduna Aisha bint Ajar Darzi (may Allah be pleased with him)

Imam Kurdari, Manaqib al-Imam al-Azam Abu Hanifa (may Allah be pleased with him)

175-19, Maktaba Islamia Pakistan

Imam al-Azam Abu Hanifa (may Allah be pleased with him) is alone in this honor of being a descendant of the Prophet (may Allah be pleased with him)

Because this honor was not bestowed upon Imam Malik bin Anas, Imam Muhammad bin Idris Shafi'i and Imam Ahmad bin Hanbal, nor upon Imam Muhammad bin Ismail Bukhari and Imam Muslim (may Allah be pleased with them) in the Sixth Book of Sahih.

Beginning of Learning:

Imam Azam started acquiring religious knowledge on the orders of Imam Shaabi and benefited from more or less 4000 teachers in various sciences.

Teachers

The names of some of his illustrious teachers are as follows:

1. Imam Nafi'i, the student of Ibn Umar (may Allah have mercy on him
2. Imam Zuhri (may Allah have mercy on him)
3. Imam Hamad(may Allah have mercy on him)
4. Imam Shabi'i (may Allah have mercy on him)
5. Imam Yahya bin Saeed (may Allah have mercy on him)
6. Imam Muhammad bin Mukandar (may Allah have mercy on him)
7. Imam Ja'far Sadiq (may Allah have mercy on him)
8. Imam Zaid (may Allah have mercy on him)
9. Imam Baqir (may Allah have mercy on him)
10. Imam Akama bin Murthad (may Allah have mercy on him)
11. Imam Hisham bin Urwah (may Allah have mercy on him)
12. Imam Abdullah bin Dinar (may Allah have mercy on him)
13. Imam Ikrimah, the student of Ibn Abbas (may Allah have mercy on him)

Students:

Among your students, we are mentioning the names of those who were considered great Imams and scholars.of Hadith has accepted .

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1. Imam Abu Yusuf (may Allah have mercy on him)
2. Imam Muhammad bin Al-Hasan (may Allah have mercy on him)
3. Imam Zufr bin Al-Hadeel (may Allah have mercy on him)
4. Imam Abdullah bin Mubarak (may Allah have mercy on him)

5- Imam Waqi' bin Al-Jarrah (may Allah have mercy on him)
6- Imam Abdul Razzaq Sanani (may Allah have mercy on him)
7- Imam Dawood Ta'i (may Allah have mercy on him)
8- Imam Yahya bin Zakaria bin Abi Zaida (may Allah have mercy on him)
9- Imam Aafiya bin Yazid (may Allah have mercy on him)
10- Imam Qasim bin Ma'an (may Allah have mercy on him)
11. Imam Yahya bin Saeed Al-Qattan (may Allah have mercy on him)
12. Imam Abu Asim Al-Nabi'il (may Allah have mercy on him)

Status in Hadith:

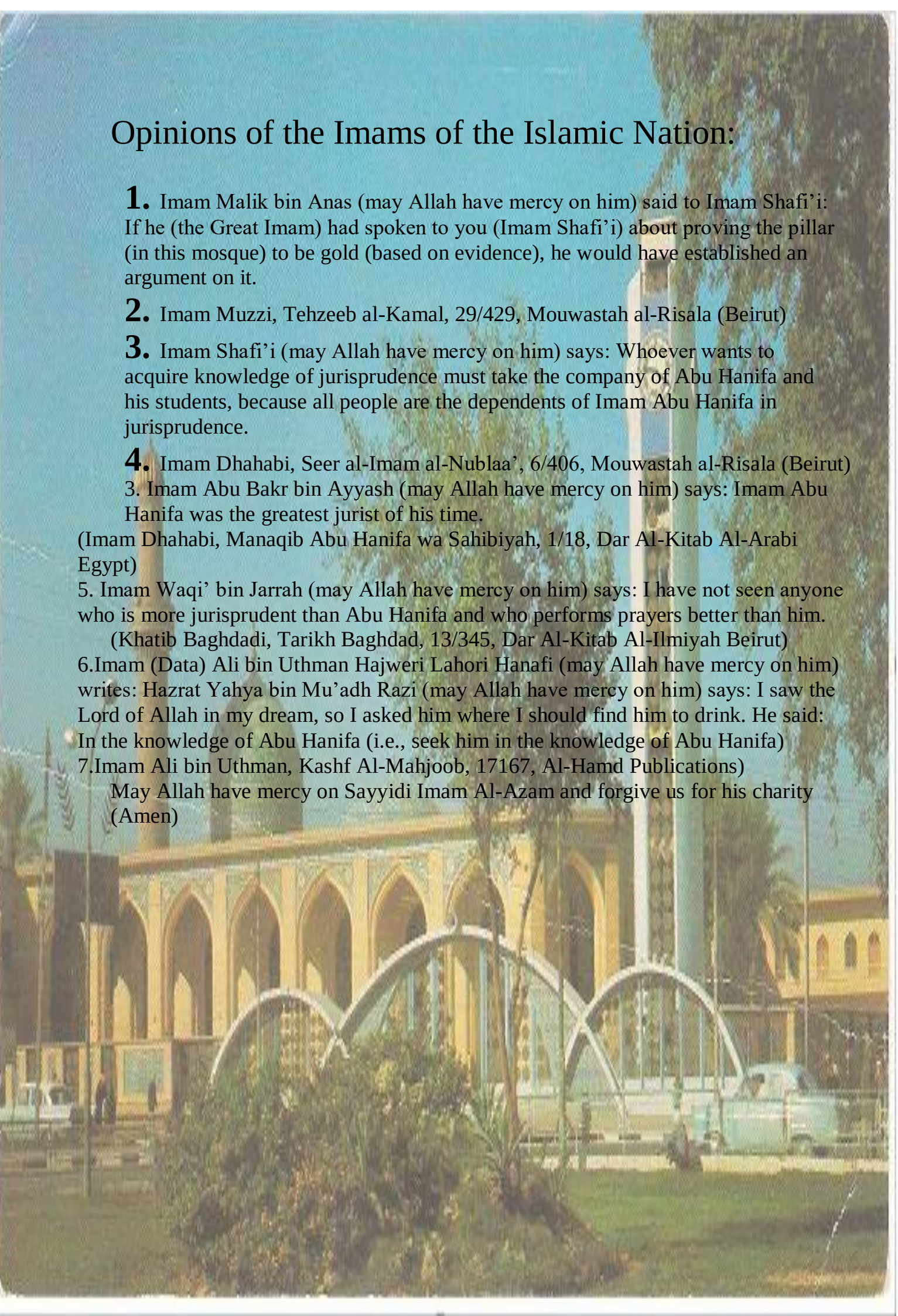
The status of Imam Azam is Muslim according to all the Imams of Hadith. Imam Dhahabi (Siyr al-Imam al-Nublaa 6/395), Imam Ibn Hajar (Tahdhib al-Tahdhib, 450/10), Imam Muzzi (Tahdhib al-Kamal 29/424), Imam Dolabi and Imam Suyuti etc. have stamped his hadith as authentic and trustworthy. He is the person who compiled jurisprudence through hadiths. He compiled the first book on jurisprudence, the Kitab al-Athar, which was compiled from hadiths and works, and he wrote the Fiqh al-Akbar on beliefs. The number of his narrations can be estimated from the fact that scholars of every class have quoted him in narrations and many scholars have compiled Musaanids from him. Some of the names of the hadith scholars who narrated from these Imams of Hadith are as follows:

1. Imam Abu Yusuf (died 182 AH)
2. Imam Muhammad bin Hassan (died 189 AH)
3. Imam Shafi'i (died 204 AH)
4. Imam Abdur Razzaq (died 211 AH)
5. Imam Ahmad bin Hanbal (died 5241 AH)
6. Imam Tirmizi (died 279 AH)
7. Imam Ibn Abi Asim (died 287 AH)
8. Imam Nasa'i (died 303 AH)
9. Imam Abu Ya'la (died 307 AH)
10. Imam Tabari (died 310 AH)
11. Imam Ibn Khuzaymah (died 311 AH)
12. Imam Abu Awanah (died 316 AH)
13. Imam Tahawi (died 321 AH)
14. Imam Tabarani (died 360 AH)

15. Imam Dar Qutni (died 5385 AH)
16. Imam Hakim (died 5405 AH)
17. Abu Na'im Asfhani (died 5430 AH)
18. Imam Bayhaqi (died 458 AH)
19. Imam Khatib Baghdadi (died 463 AH)
20. Imam Ibn Mandah (died 511 AH)
21. Imam Ibn Athir Jazari (died 606 AH)
22. Imam Al-Khwarizmi (died 665 AH)
23. Imam Al-Dhahabi (died 748 AH)
24. Hafiz Ibn Kathir (died 774 AH)
25 - Imam Ibn Mulqan (died 5804)
26 - Imam Peshmi (died 5807)
27. Imam Ibn Hajar Asqalani (died 853 AH)
28. Imam Al-Sakhawi (died 902 AH)
29. Imam Jalaluddin Al-Suyuti (died 911 AH)
30. Imam Ibn Hajar Makki (died 5973)
31. Imam Ali Al-Muttaqi (died 975 AH)
32. Imam Mahjaluni (died 1162 AH)
33. Imam Shah Waliullah (d. 1174 AH)

Founder of Hanafi jurisprudence:

Imam Azam (may Allah be pleased with him) is the good news of the Holy Prophet (peace and blessings of Allah be upon him), the supplication of Hazrat Ali (may Allah be pleased with him), the coolness of the chest of the pure Ahlul Bayt (may Allah be pleased with him), the heir of the intellectual capital of the Companions (may Allah be pleased with them), the result of the spiritual grace of Imam Jafar Sadiq (may Allah be pleased with him), and the leader and imam of the majority of Islamic jurisprudents.



Opinions of the Imams of the Islamic Nation:

1. Imam Malik bin Anas (may Allah have mercy on him) said to Imam Shafi'i: If he (the Great Imam) had spoken to you (Imam Shafi'i) about proving the pillar (in this mosque) to be gold (based on evidence), he would have established an argument on it.

2. Imam Muzzi, Tehzeeb al-Kamal, 29/429, Mouwastah al-Risala (Beirut)

3. Imam Shafi'i (may Allah have mercy on him) says: Whoever wants to acquire knowledge of jurisprudence must take the company of Abu Hanifa and his students, because all people are the dependents of Imam Abu Hanifa in jurisprudence.

4. Imam Dhahabi, Seer al-Imam al-Nublaa', 6/406, Mouwastah al-Risala (Beirut)

3. Imam Abu Bakr bin Ayyash (may Allah have mercy on him) says: Imam Abu Hanifa was the greatest jurist of his time.

(Imam Dhahabi, Manaqib Abu Hanifa wa Sahibiyah, 1/18, Dar Al-Kitab Al-Arabi Egypt)

5. Imam Waqi' bin Jarrah (may Allah have mercy on him) says: I have not seen anyone who is more jurisprudent than Abu Hanifa and who performs prayers better than him.

(Khatib Baghdadi, Tarikh Baghdad, 13/345, Dar Al-Kitab Al-Ilmiyah Beirut)

6.Imam (Data) Ali bin Uthman Hajweri Lahori Hanafi (may Allah have mercy on him) writes: Hazrat Yahya bin Mu'adh Razi (may Allah have mercy on him) says: I saw the Lord of Allah in my dream, so I asked him where I should find him to drink. He said: In the knowledge of Abu Hanifa (i.e., seek him in the knowledge of Abu Hanifa)

7.Imam Ali bin Uthman, Kashf Al-Mahjoob, 17167, Al-Hamd Publications)

May Allah have mercy on Sayyidi Imam Al-Azam and forgive us for his charity (Amen)

1. The virtue of guiding to goodness

Imam Abu Hanifa (from his respected teacher) Alqamah bin Murshid, from Sulayman bin Buraidah, from his father (Hazrat Buraidah Aslami (may Allah be pleased with him)) narrated that: A man came to the Messenger of Allah (peace and blessings of Allah be upon him) (and the Messenger of Allah (peace and blessings of Allah be upon him)) and said: The one who guides to goodness is like the one who does good.

(Imam Ahmad, Al-Musnad, 132/38, Hadith 23027, Muwassah Al-Risalah)

It has been learned that if a person shows someone a good path, for example, he attracts someone to the Kalima, prayer, Hajj, the Quran, etc. and he is attracted to it, then the person who guides him also gets a reward along with that person. We should invite to goodness, who knows who will come to the path of truth.

2. The virtue of the word of monotheism

Imam Abu Hanifa (his respected teacher) narrated from Anas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: Whoever says: La ilaha illallah with sincerity of heart, he will enter Paradise. If anyone trusts in Allah as he has the right to trust, He will provide for you as He provides for the birds, who go out empty-handed in the morning and return full in the evening.

(Muwaqaf, Mecca, Manaqib al-Imam al-Azam Abu Hanifa, 36/1, Maktaba al-Islamiyya (Quetta))

It has been found that the confession of faith from the bottom of the heart is the reason for entering Paradise and if a Muslim has complete faith in his Lord in every situation, whether high or low. Then Allah Almighty will bless him with His grace and open the doors of mercy for him.

3- Belief in predestination, good or bad.

Imam Abu Hanifa (his respected teacher) narrated from Yashim, from Sha'bi, from Hazrat Ali (may Allah be pleased with him) that while Hazrat Ali (may Allah be pleased with him) was addressing the people on the pulpit of Kufa, he said: He is not one of us who does not believe in predestination, good or bad.

(Imam Bayhaqi, Al-Sunan, 345/10, Hadith 20877, Dar Al-Kuttab Al-Alamiyyah Beirut)

4. Explanation of Destiny and Actions

Imam Abu Hanifa narrated from (his respected teacher) Abu Zubayr and he narrated from Hazrat Jabir (may Allah be pleased with him) that Suraqah bin Malik bin Jashm Al-Medalji said: O Messenger of Allah, tell us about our religion, tell us every moment for which we were created. What should we do? Should we do what has been destined and the pen has been released for it, or should we do something that will happen in the future? The Holy Prophet (peace and blessings of Allah be upon him) said: Rather, we should do what has been destined and the pen has been released for it. Suraqah bin Malik asked: O Messenger of Allah, what should we do? The Prophet (peace and blessings of Allah be upon him) said: Act, for every action has been made easy for that for which it was created. And the Holy Prophet (peace and blessings of Allah be upon him) recited this verse. Translation: So whoever gives and fears Allah and believes in the best, We will soon make him easy, and whoever is stingy and is careless and denies the best, We will soon make him difficult.

(Imam Tabarani, Mu'jam al-Kabir, 1417, Hadith (5665, Maktaba Ibn Taymiyyah)

It is understood that we should never neglect good deeds, no matter how difficult they may be, nor should we abandon them thinking that this may be our destiny, because good deeds include the help of Allah and thus lead to victory and victory in this world and the Hereafter. In short, we should believe in destiny, good and bad, and act with patience and forbearance.

5. The Obligation of Knowledge (of Religion)

Imam Abu Hanifa (his respected teacher) narrated from Hazrat Anas (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) said: Acquiring knowledge is obligatory upon every Muslim (male and female). (Khatib Baghdadi, Tarikh Baghdad, 4/208, Dar al-Kuttab al-Alamiyyah Beirut)

This knowledge refers to the knowledge of religion so that a person can improve his worldly life through this knowledge and prepare for the Hereafter. As for acquiring worldly knowledge, a person should also acquire it according to his needs so that his life is better.Can live.

6. The virtue of acquiring knowledge of jurisprudence

Imam Abu Hanifa (narrated by his respected teacher Hazrat Abdullah bin Juz' Al-Zubaidi (may Allah be pleased with him)) said: Whoever acquires understanding in religion, Allah will suffice for his sorrows and will provide for him from where the student cannot even think. (Al-Muttaqi Hindi, Kanz Al-Ummal, 125/10, Hadith 28855,

Mu’awsasah Al-Risa’) Allah Almighty bestows His special mercy on knowledge, the angels spread their wings on his path and acquiring knowledge becomes very easy for him, and the steadfastness and sincerity of the student takes him to such a place that he does not even know how his worldly needs are being met. The virtue of helping a Muslim in distress Imam Abu Hanifa (narrated by his respected teacher Hazrat Abdullah bin Juz’ Al-Zubaidi (may Allah be pleased with him)) said: Helping the afflicted is obligatory upon every Muslim, and whoever attains understanding in religion, Allah will suffice him from his sorrows and provide for him from where he cannot even imagine.

(Mawfaq Makki, Manaqib Imam-e-Azam 35/1, Maktaba-ul-Islamiya Quetta)

In the Hadith Sharif, Muslims have been described as one body so that they can feel each other, because no human being feels good that he hurts his own body, his hands, his feet, and it is also known that if the body is to be completely restored, then the part (Muslim) that is hurting should be helped so that it can be healed.

7. Accepting gifts from people

Imam Abu Hanifa (narrated from his respected teacher) Musa bin Talha al-Houtakiyyah) narrated from Hazrat Umar (may Allah be pleased with him) that a man came to him and asked him about eating rabbits. Then he (i.e. Farooq the Great) said: Call Hazrat Ammar (may Allah be pleased with him). So Hazrat Ammar (may Allah be pleased with him) came. Then he narrated a hadith about eating rabbits. One day we were with the Messenger of Allah (peace and blessings of Allah be upon him) in such and such a place. Then Hazrat Ammar (may Allah be pleased with him) said: A Bedouin brought a rabbit as a gift to the Messenger of Allah (peace and blessings of Allah be upon him), then he (accepted the gift and) ordered the people to eat it, then the Bedouin said: Indeed, I have seen the blood (that comes out during the sacrifice of the rabbit).

(Abu Ya'la, Al-Musnad, p. 263, Hadith 1209, Dar Al-Ma'mun Al-Turaht)

This hadith shows that eating a rabbit is a Sunnah and the Messenger of Allah (peace and blessings of Allah be upon him) used to accept gifts. The hadith says: Give gifts, and love for each other will increase. We should also give gifts to our Muslim brothers according to our ability. The best gift is a religious book from which a person learns sincerity, piety, beliefs and ethics.

8. Kinship brings reward.

Imam Abu Hanifa (his respected teacher) Yahya narrated from Imam Mujahid from Hazrat Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: There is no good deed of obedience to Allah that is

more quickly rewarded than kinship, and there is no sin of disobedience to Allah that is more quickly punished than rebellion, severance of ties, and false oaths (which destroy homes).

(Imam Bayhaqi, Sunan, 22/10, Hadith 19870, Dar al-Kuttab al-Alamiyyah)

Islam teaches brotherhood, love, and brotherhood, and all this is not possible without forgiveness and reconciliation. Islam commands mercy. Islam strongly dislikes rebellion and lying, to the extent that Allah Himself curses liars. The punishment for severing ties is that even at night, the one who severes ties and causes rifts is not forgiven.

9. The description of the people of Paradise and the people of Hell

Imam Abu Hanifa (his respected teacher) narrated from Abdul Aziz bin Rafi, from Mus'ab bin Sa'd bin Abi Waqqas, from his father (Sa'd bin Abi Waqqas) that the Messenger of Allah (peace and blessings of Allah be upon him) said: Do good deeds, for (the deeds of) the people of Paradise are made easy for every person of Paradise, and the deeds of the people of Hell are made easy for every person of Hell.

(Ibn Abi Asim, Kitab al-Sunnah, 2/1, Hadith 173, Maktaba al-Islami Beirut)

10. Seeking refuge from the oppressor

Imam Abu Hanifa narrated from his respected teacher, Imam Hammad, from Imam Ibrahim Nakha'i, from Imam Aswad, from Hazrat Umar (may Allah be pleased with him) that I (Hazrat Umar (may Allah be pleased with him) heard the Prophet (peace and blessings of Allah be upon him) say:

O Allah! I seek refuge in You from the evil Imams who will lead my Ummah towards oppression.

(Imam Tabarani, Mu'jam al-Awsat, p. 92, Hadith 4777, Dar al-Haramain)

This hadith refers to those leaders and rulers who force people to commit injustice. When rulers fail to provide employment to the youth, due to which people become poor in their homes (due to unemployment), they become thieves, robbers, looters or terrorists and oppress other people. Similarly, some rulers and leaders incite racial prejudice, due to which differences begin between Muslims (and they destroy each other's rights in the name of gaining rights among themselves). May Allah grant us rulers who work for the people and keep the interests of the country in mind).

11. Explanation of the punishment for theft

Imam Abu Hanifa (his respected teacher) Qasim bin Abdur Rahman, he narrated from his father (Abdur Rahman), he narrated from Hazrat Abdullah bin Masud (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:
The amputation of a hand is equivalent to ten dirhams.
(Imam Tabarani, Mu'jam al-Awsat, p. 155, Hadith 7142, Dar al-Haramain)

Consider that the punishment for theft of only ten dirhams is amputation of a hand, and today the condition of our society is such that kidnapping, snatching of mobile phones, murder and looting for money are common and the higher authorities (due to their helplessness) are unable to give them the appropriate punishment. As a result, we are not counted among the developed nations. If the system of Mustafa is prevalent in our society even today, our society can become a cradle of peace and security.

12. The virtue of building a mosque.

Imam Abu Hanifa (his respected teacher) narrated from Hazrat Abdullah bin Abi Aufi (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: Whoever wants to build a mosque, even if it is the size of a partridge's nest, Allah will build him a house in Paradise.
(Abdul Karim Rafi, edited by Akhbar Qazvin, 438/1, Dar Al-Kuttab Al-Alamiyyah Beirut)

This hadith states that the reward for a mosque, no matter how small, is that a house is built for the one who builds it. Although the hadith states that a place to store garbage in Paradise is better than the world and what is in it, consider how pleased Allah is with the one who builds a mosque. That is why we should actively participate in the construction of mosques and madrasas.

13. The Perfect Sunnah Method of Wudu

Imam Abu Hanifa narrated from (his respected teacher) Khalid bin Alqamah, from Abd Khair, from Hazrat Ali (may Allah be pleased with him): When he performed Wudu, he washed his hands up to the elbows three times, put water in his nose and mouth three times, washed his face three times, washed his hands up to the elbows three times, wiped his head three times, and washed his feet up to the ankles three times. Then (Hazrat Ali) said: Whoever likes to see the perfect method of Wudu of the Messenger of Allah (peace and blessings of Allah be upon him), let him see this method of Wudu.

(Dar Qutni, Sunan, 229/1, Hadith 293, Dar Al-Marafah)

There are four obligations of ablution: 1) Washing the face, 2) Washing the hands including the elbows, 3) Wiping the head and one-fourth of the feet including the ankles. It is worth remembering that if any of these four obligations is not performed correctly, ablution will not be valid and its order is the same as that mentioned in the above hadith.

14. The key to ablution

Imam Abu Hanifa narrated from his respected teacher Abu Sufyan, from Abu Nadhra, from Hazrat Abu Saeed Khudri (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

Wudu is the key to prayer. The prayer begins with the Takbir of Tahreema and ends with the Salam.

(Al-Hakim, Mustadrak, 212/1, Hadith 457, Dar al-Maraf)

It was learned that prayer cannot be performed without ablution because the lock of the treasury will not be opened until the key is found. It was also learned that prayer begins with the Takbir Tahrima (Allahu Akbar) and ends with the Salam (i.e., waving the Salam to the right and left).

15. The Virtue of Takbir and Tashahhud

Imam Abu Hanifa narrated from his respected teacher Bilal, from Wahb bin Kaysan, from Jabir bin Abdullah (may Allah be pleased with him) that he said:

The Prophet (peace and blessings of Allah be upon him) used to teach us the Tashahhud and Takbir in the same way that he used to teach us the Surahs of the Holy Quran.

((Imam Tabarani, Mujam al-Awsat, p. 227, Hadith 1819, Dar al-Haramain)

Allahu Akbar! Allah Almighty has bestowed upon the Messenger of Allah (peace and blessings of Allah be upon him) praiseworthy attributes. The Prophet (peace and blessings of Allah be upon him) always cared about his Ummah, to the extent that when he taught his Companions (may Allah be pleased with them) to say Takbir (i.e. Allahu Akbar when entering the prayer) or Allahu Akbar when bowing or prostrating and to recite Tashahhud (the second or fourth rak'ahs) with such calmness and love, it felt as if he was teaching the Quran. This also showed that prayer should be performed with calmness and without being distracted from worldly life.

16. Wiping on socks

Imam Abu Hanifa (his respected teacher) Imam Hammad narrated from Imam Ibrahim from Hazrat Khuzaymah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: Wiping on socks is a three-day fast for a traveler and a one-day fast for a pilgrim. Imam Tabarani, Mu'jam al-Kabir, 96/4, Hadith 3767, Maktaba Ibn Taymiyyah. Wiping on the feet fulfills the obligation of washing the feet and according to this hadith, for a resident (who is not a traveler) it is permissible for only one day, meaning that the next day the socks must be wiped again, and for a traveler this wiping is sufficient for three days.

17. Eating and drinking does not break ablution.

Imam Abu Hanifa (his respected teacher) Dawood bin Abdur Rahman narrated from Shurahbil from Hazrat Abu Saeed Khudri (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: You ate roasted meat and washed your hands and face, then prayed and did not perform ablution.
(Abu Yusuf, Kitab At-Thar, 10/1, Hadith 45, Dar Al-Kuttab Al-Alamiyyah Beirut)

It turns out that eating food cooked on fire does not break ablution (remember that before starting the prayer, one should rinse it properly so that no food particles remain in the mouth).

18. A good-sounding reciter.

Imam Abu Hanifa (his respected teacher) Ibrahim bin Muhammad bin Al-Muntashar narrated from his father (Muhammad bin Al-Muntashar) from Hazrat Umar (may Allah be pleased with him) that: You said to a man: Recite Surah Al-Hijr. He said: O Commander of the Faithful! Do you not have this Surah? He said: Yes, but there is no voice like yours.
(Imam Bayhaqi, Sha’b al-Iman, 186/4, Hadith 2371, Maktaba al-Rushd)

Recitation is one of the virtues of prayer. If the reciter has a good voice, the heart feels more in prayer. Therefore, people who are heedless of prayer also become prayerful because of the good voice of the reciter.

19. Abandoning raising the hands in prayer

Imam Abu Hanifa (his respected teacher) narrated from Hammad, from Ibrahim, from Alqamah, from Hazrat Ibn Mas’ud (may Allah be pleased with him) that (Hazrat Ibn Mas’ud said):

In prayer, one should not raise the hands except for the Takbir Tahrimah (i.e., one should not raise the hands).
(Nawab Siddiq Hasan (non-muqalid), Abjad al-Uloom 230/1, Publications of the Ministry of Culture and National Guidance)

It became clear from the action of Hazrat Sayyiduna Abdullah bin Masood (may Allah be pleased with him) that one should not raise one's hands in prayer (except for the Takbir Tahrima) because this action used to be done earlier but was later abrogated. It is also worth remembering that Sayyiduna Ibn Masood Jalil-ul-Qadr is a companion of great renown, he is a great jurist and a great hadith companion, he is a lover of the Messenger and a follower of the Messenger. 1) Regarding the position and rank of Sayyid Ibn Mas'ud (may Allah be pleased with him), the Holy Prophet (peace and blessings of Allah be upon him) said:

I am pleased with my nation (in that matter) that Abdullah ibn Mas'ud (may Allah be pleased with him) is pleased with, and I am displeased with my nation (in that matter) that Abdullah ibn Mas'ud (may Allah be pleased with him) is displeased with.
(Imam Ahmad, Fadhail al-Sahaba, 838/2, Hadith 1536, Musastha al-Risala Beirut)
(2) Hazrat Umar (may Allah be pleased with him) said: I have preferred Ibn Mas'ud (may Allah be pleased with him) to the people of Kufa over myself. Indeed, he is the most intelligent and knowledgeable person among us.
(Ibn Sa'd, Tabaqat al-Kubra, 9/6, Dar al-Zafar Beirut)

20. **It is forbidden to recite behind the Imam**

Imam Abu Hanifa (his respected teacher) narrated from Musa bin Abi Aisha, from Abdullah bin Shaddad bin Al-Haad, from Hazrat Jabir bin Abdullah (may Allah be pleased with him) that: The Prophet (peace and blessings of Allah be upon him) led us in prayer and a man recited behind him, but a companion forbade him. When the Prophet (peace and blessings of Allah be upon him) finished the prayer, they both started arguing (the reciter said), "You forbid me from reciting behind the Messenger of Allah." When this dispute reached the Messenger of Allah (peace and blessings of Allah be upon him), he (peace and blessings of Allah be upon him) said: Whoever prays behind the Imam, the recitation of the Imam is his (i.e. the follower)'s recitation.
(Dar Qutni, Sunan, 270/1, Hadith 1219, Dar Al-Marafah)

It has been learned that one should not recite behind the Imam in congregational prayers, whether it is a prayer in the morning (Fajr, Maghrib, Isha) or in the evening (Zuhr, Asr). Some people, out of ignorance, recite Surah Al-Fatihah along with the Imam, or in the afternoon, afternoon, or in the third rak'ah of Maghrib, or in the last two rak'ahs of Isha (this is not correct).

21. The correct way to recite the Tashahhud

Imam Abu Hanifa narrated from his respected teacher Hammad, from Shaqiq bin Salamah, from Hazrat Abdullah bin Mas'ud (may Allah be pleased with him) that (Hazrat Ibn Mas'ud said):

We used to say (in the Tashahhud): Peace be upon Allah, peace be upon Gabriel, peace be upon the Messenger of Allah (may Allah's prayers and peace be upon him), then The Messenger of Allah (peace and blessings of Allah be upon him) said: Do not say: Peace be upon Allah, for Allah Himself is peace, but say: Greetings to Allah, prayers and good greetings, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I testify that there is no god but Allah, and Muhammad is His servant and His Messenger.

(Imam Tabarani, Mu'jam, p. 91, Hadith 9893, Dar al-Kuttub al-Alamiyyah, Beirut)

The Companions (may Allah be pleased with them) used to say: Peace be upon Allah, peace be upon Gabriel, and peace be upon the Messenger of Allah (peace and blessings of Allah be upon him) in the first Tashahhud. The Messenger of Allah (peace and blessings of Allah be upon him) said: Peace is the attribute of Allah Himself, so do not say this. Rather, the Prophet (peace and blessings of Allah be upon him) taught the Companions (may Allah be pleased with them) the correct way of greeting, in which he included the entire Ummah, especially the righteous, in the greeting, and included the second word in it.

22. The ruling on laughter in prayer

Imam Abu Hanifa (his respected teacher) narrated from Mansur bin Zadhan, from Hasan, from Hazrat Ma'bad al-Juhni (may Allah be pleased with him) that he said:

The Prophet (peace and blessings of Allah be upon him) was leading the people in prayer when a blind person (a companion) entered the mosque and started to fall into the well of the mosque. He started to pray behind the Prophet (peace and blessings of Allah be upon him). When the Prophet (peace and blessings of Allah be upon him) finished the prayer, those who had laughed (the Prophet (peace and blessings of Allah be upon him) ordered them to repeat their ablution and prayer.

(Imam Bayhaqi, Sunan, 227/1, Hadith 280, Dar al-Kuttab al-Alamiyyah Beirut)

It was learned that if a person laughs loudly during prayer or so loudly that someone else hears it, then his ablution and prayer are invalidated.

It is also worth remembering that if he laughs so loudly that he himself hears it, only the prayer is invalidated, not the ablution.

23. The virtue of the four optional prayers of the Isha prayer:

Imam Abu Hanifa (his respected teacher) Muhareb bin Dutsar narrated from Ibn Umar (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: Whoever prays the Isha prayer in congregation and recites four Qa'ats before leaving the mosque, he will be granted the night of Laylat al-Qadr.You will get equal reward.

(Imam Tabarani, Mu'jam al-Awsat, p. 254, Hadith 5239, Dar al-Haramain)

Four rak'ahs mean two rak'ahs before Witr and two nafl after it.

24. The virtue of Witr prayer

Imam Abu Hanifa narrated from (his respected teacher) Hammad, from Ibrahim al-Nakha'i, from Hazrat Umar (may Allah be pleased with him) that He (may Allah be pleased with him) said:

I absolutely do not like abandoning three rak'ahs of Witr in exchange for red camels.

(Imam Muhammad, Al-Muwatta, p. 152, Hadith, 259, Zia-ul-Quran Pakistan)

The price of red camels is different from that of ordinary camels, and Sayyiduna Umar (may Allah be pleased with him) is highlighting the importance of Witr by explaining this difference. Witr is obligatory. In the missed prayers, along with the obligatory ones, it is also necessary to make up the Witr of Isha. This is the spirit of the Companions (may Allah be pleased with them) and today our situation is that Witr is not even considered an obligatory period. Alas. Alas. 26. Eight Rak'ahs of Tahajjud Prayer Imam Abu Hanifa (his respected teacher) narrated from Hazrat Abu Ja'far (he said): The Messenger of Allah (peace and blessings of Allah be upon him) used to pray thirteen Rak'ahs between the Isha prayer and the Fajr prayer, eight Nafl, three Rak'ahs of Witr and two Sunnahs of Fajr.(Imam Muhammad Al-Muwatta, p. 152, Hadith 258, Zia' Al-Quran) Some people take the eight Nafl to mean the Taraweeh prayer, but it is surprising that there is no mention of Ramadan in those narrations, or these people believe in praying eight rak'ahs of Taraweeh even in non-Ramadan... It is worth remembering that according to the consensus of the Companions (may Allah be pleased with them), there are twenty rak'ahs of Taraweeh and praying Taraweeh in Ramadan is a confirmed Sunnah. These eight Nafl rak'ahs are the Nafl of Tahajjud (and it is also worth remembering that) the Tahajjud prayer was obligatory on the Messenger of Allah (peace and blessings of Allah be upon him).

25. The Believer and the Divine Sight Azza wa Jal

Imam Abu Hanifa (from his respected teacher) Ismail bin Abi Khalid, from Qais bin Abi Haram, from Hazrat Jarir bin Abdullah Bajli It is narrated from the Prophet (peace and blessings of Allah be upon him) that he said: "Soon you will see your Lord as you see the moon on the fourteenth day of the month, and you will not be harmed by seeing it, so be careful not to miss the Fajr prayer before sunrise and the Asr prayer before sunset (lest you be deprived of seeing Allah)."

(Dar Qutni, Ruwaytullah, 109/1, Hadith 118, Maktaba Al-Quran Cairo)

This hadith shows the importance of prayer and the Quran says: "Protect all prayers and the middle prayer." Scholars have taken the middle prayer to mean Fajr or Asr, and this hadith makes clear the importance of both Fajr and Asr, and it also shows that on the Day of Judgment, the believer will see his Lord thanks to the rules of his religion, especially the performance of prayers on time. It is worth remembering that Allah Almighty blessed the Holy Prophet (peace and blessings of Allah be upon him) with the eyes of His Majesty the King on the night of Ascension. (See: Khatib Tabrizi, Mishkat al-Masabih, No. 631, from Abdur Rahman bin Aish)

26. Visiting the graves

Imam Abu Hanifa (his respected teacher) Alqamah bin Murshid narrated from Ibn Buraidah Aslami from his father (Hazrat Buraidah Aslami may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: We forbade you from visiting the graves, so visit them but do not speak in vain. Hazrat Muhammad Ali was allowed to visit the grave of his mother Majida and we used to forbid you from keeping the meat of the sacrifice for more than three days. Now you can collect it as long as you want. We forbade you so that the wealthy person can give it to the poor

. (Imam Muhammad, Kitab al-Athar, p. 139, Hadith, 229, Maktaba A'la Hazrat Pakistan)

Two things are clear from this hadith.

i. It is permissible to visit the graves of the Prophets and great saints, and visiting graves is the Sunnah of the Prophet (peace and blessings of Allaah be upon him) (See: Sahih Muslim, Kitab al-Fadaeel, No. 2375).

ii. There is no harm in keeping the meat of the sacrifice at home for more than three days (but it is better to distribute it among the poor as much as possible so that the purpose of the sacrifice can be achieved).

27. Hunting a wild animal

Imam Abu Hanifa (his respected teacher) narrated from Saeed bin Masruq, from Ubayyah bin Rifaa', from Hazrat Rafi' bin Khadij (may Allah be pl eased with him) and he said that some camels of charity ran away. The people tried to catch them but were unable to catch them, so a man shot an arrow and the camel died. The people asked about eating it, so the Prophet (peace and blessings of Allah be upon him) ordered to eat it and said:
Their case is like that of wild animals, so when you fear something from them, do to them as you did to these camels, then eat them.
(Imam Tabarani, Mu'jam al-Kabeer, 272/4, Hadith 4387, Maktaba Ibn Taymiyyah)

This hadith shows that if an animal starts running away and cannot be controlled, it is permissible for such animals to be shot with an arrow or bullet after reciting Bismillah, thus the animal will remain halal. This is the ruling for hunting.

28. Eating the meat of a Muharram (person wearing Ihram)

Imam Abu Hanifa narrated from his respected teacher Hisham bin Urwah from his father (Urwah) from his (Hisham) grandfather Hazrat Zubair bin Awwam (may Allah be pleased with him) that he said: We used to dry the meat of the game and eat it while we were in Ihram with the Messenger of Allah (peace and blessings of Allah be upon him).
(Imam Bayhaqi, Sunan, 189, 5, Hadith 9697, Dar Al-Kuttab Al-Alamiyyah Beirut)

It has been learned that just as eating food cooked on fire does not break ablution, similarly eating meat while in Ihram does not break the limits of Ihram, nor does eating it cause a person to die.

29. Ways to Increase Love Between One Another

Imam Abu Hanifa (his respected teacher) Ata bin Abi Rabah narrated from Hazrat Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:
Visit your brother after a few days (i.e. at intervals), for this will increase your mutual love.
(Abu Naeem Asbahani, Musnad Imam Abu Hanifa, 1391, Dar Al-Kuttab Al-Alamiyyah Beirut)

Islam places great emphasis on mutual interaction because this is the reason for the establishment of a successful society. If people love each other and share each other's sorrows, a very beautiful society will be formed.

30. Trading on Mudarabat

Imam Abu Hanifa (his respected teacher) Abdullah bin Ali, from Alaa bin Abdul Rahman bin Ya'qub, from his father (Ya'qub) that:
Hazrat Uthman bin Affan (may Allah be pleased with him) gave money as Mudarabat.
(Imam Shafi'i, Kitab, Alam, 243/8, Hadith 3111, Dar Al-Wafa'i)

Mudarabat means (INVESTMENT), if a person gives someone money, land, etc. and takes profit from it, then it is permissible, this act is called SILENT PARTNER in modern language (but before giving money as Mudarabat, it is better to consult the scholars of Ahle Sunnah).

31. The statement of the adulterer

Imam Abu Hanifa (his respected teacher) Abdullah bin Dinar narrated from Hazrat Ibn Umar (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: The one who adulterates in buying and selling is not one of us
(Khwarizmi, Jami' al-Masanid, 2/2, Dar al-Kuttab al-Alamiyyah Beirut)

Selling bad goods by saying "theek" (good) is adulteration and this is not the motto of a Muslim.

32. The virtues of the father of the first caliph, Sayyid Abu Bakr Siddiq (may Allah be pleased with him)

Imam Abu Hanifa (may Allah be pleased with him) narrated from his respected teacher, Yazid bin Abi Khalid, from Hazrat Anas (may Allah be pleased with him) that he said: I saw Hazrat Abu Quhafa (may Allah be pleased with him) and his beard was red due to dyeing (he came to the court of the Messenger of Allah (peace and blessings of Allah be upon him). Then the Messenger of Allah (peace and blessings of Allah be upon him) said to Hazrat Abu Bakr (may Allah be pleased with him):
Why did you hurt your father? I myself came to him so that he could do this out of respect for Sayyid Abu Bakr (may Allah be pleased with him)
(Al-Hakim, Mustadrak, 296/3, Hadith 5136, Dar al-Marafah)

Hazrat Sayyid Abu Quhafa (may Allah be pleased with him) was the father of Sayyid Abu Bakr (may Allah be pleased with him). It is an honor for him that the Messenger of Allah (peace and blessings of Allah be upon him) himself honored him. It is worth remembering that this honor is only available to the Commander of the Faithful, the Caliph without a successor, Sayyid al-Siddiq al-Akbar (may Allah be

pleased with him) that he, his father, his son and his grandson, these four generations, were nbot only Muslims but also companions of the Messenger.

33. The excellence of Hazrat Umm al-Mu'minin Sayyidah Aisha (may Allah be pleased with her)

Imam Abu Hanifa (his respected teacher) narrated from Hammad, from Ibrahim, from Aswad, from Umm al-Mu'minin Aisha (may Allah be pleased with her) that she said that the Prophet (peace and blessings of Allah be upon him) said during his illness: "The (apparent) death has become easy for me, since I have seen you (Sayyidah Aisha) in Paradise as my wife."

(Ibn Abi Asim, Al-Ahad wal-Muthani, 390/5, Hadith 3007, Dar al-Rayah)

This holy hadith reveals the status and status of Sayyidah Umm al-Mu'minin. Some people speak ill of Sayyidah Aisha (may Allah be pleased with her), and it is a matter of concern for them. 36 Authoritatives of Mustafa Sall an-Nawawi The

34. Excellence of Sayyid Na Khuzaymah bin Thabit

Imam Abu Hanifa narrated from (his respected teacher) Hammad, from Ibrahim, from Abu Abdullah Al-Jadli, from Hazrat Khuzaymah bin Thabit (may Allah be pleased with him) that:

Indeed, the Prophet (peace and blessings of Allah be upon him) considered his (Sayyid Na Khuzaymah bin Thabit (may Allah be pleased with him) testimony to be equal to that of two men (4 women).

(Ibn Hajar Asqalani, Asabah fi Taamiz as-Sahaba, 93/3, Maktaba Ibn Taymiyyah)

The testimony of one man is equal to that of two women, and according to this hadith, Sayyid Nakhzaima (may Allah be pleased with her) has this advantage that his testimony is equal to that of two men and four women. This hadith also proves that the Messenger of Allah (peace and blessings of Allah be upon him) is the All-Mukhtar. Just as eating dead animals is forbidden, eating fish is permissible according to the command of the Messenger of Allah (peace and blessings of Allah be upon him), even though fish dies as soon as it comes out of the water. (See: Ibn Majah, Book: Al-Atmaah, No. 3314) soesoes

35. Mercy on the weak

Imam Abu Hanifa narrated from his teacher that the Prophet (peace and blessings of Allaah be upon him) said: Have mercy on the two weak, the woman and the child.

(Imam Muhammad, Kitab al-Athar, p. 367, Hadith 913, Maktaba 'A'laa Hazrat)

37.The right of a woman to marry

Imam Abu Hanifa (his contemporary and the founder of Maliki jurisprudence) narrated from Imam Malik, from Abdullah ibn al-Fadl, from Nafi' ibn Jubayr, from Hazrat Ibn Abbas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said:

A widow has more right to marry than a guardian, and permission is necessary for a virgin, and her permission is her silence.
(Imam al-Dhahabi, Seer al-A'lam al-Nublaa, 125/8, Mu'awsat al-Risalatah Beirut)

The rights of women can be understood from the hadith that Islam has forbidden them to marry without the permission of the woman, whether she is a widow or a virgin. Islam is the only religion in which women are given their rightful place and status.

38. Statement on using the miswak

Imam Abu Hanifa (his respected teacher) Ali Abi al-Hasan Zuraad narrated from Hazrat Ja'far bin Abi Talib (may Allah be pleased with him) that some companions of the Holy Prophet (peace and blessings of Allah be upon him) came to him and he (these companions) said: What is the reason that I see your teeth yellow? Use the toothpick. If I had not been burdened by my ummah, I would have ordered them to use the toothpick at every prayer.

(Abu Yusuf Kitab al-Athar, p. 29, Hadith 138, Dar al-Kuttab al-Alamiyyah Beirut)

39. The sin of fabricating a false hadith

Imam Abu Hanifa narrated from Sayyid Na' Atiya Awfi from Hazrat Abu Saeed Khudri (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) said:

Whoever (intentionally) attributes a lie to me, let him take his abode in Hell.

Imam Tahawi, Bayan Mushkil At-Tha'ar, p. 361)

(Abu Yusuf Kitab At-Tha'ar, p. 207, Hadith 922, Dar Al-Kuttub Al-'Alamiyyah Beirut) (Narrated by Sayyiduna Anas (may Allah be pleased with him)

Today, in our society, false Quranic verses and Hadiths are sent in abundance through mobile phones, and we forward them without verification. We consider it a

good deed, but it can lead to Hell, so it should be sent forward after verification and guidance from scholars from the Sunnah so that this action may lead to reward.

40. Eight Rak'ahs of Tahajjud Prayer

Imam Abu Hanifa (his respected teacher) narrated from Hazrat Abu Ja'far (he said): The Messenger of Allah (peace and blessings of Allah be upon him) used to pray thirteen Rak'ahs between the Isha and Fajr prayers, eight voluntary, three Rak'ahs of Witr and two Sunnahs of Fajr. Imam Muhammad Al-Muwatta, p. 152, Hadith 258, Zia' Al-Quran) Some people take the eight voluntary to mean the Taraweeh prayer, but it is surprising that there is no mention of Ramadan in those narrations, or they believe that eight Rak'ahs of Taraweeh can be prayed even in other than Ramadan. It is worth remembering that according to the consensus of the Companions (may Allah be pleased with them) there are twenty Rak'ahs of Taraweeh, and praying Taraweeh in Ramadan is a confirmed Sunnah. These eight voluntary Rak'ahs are the voluntary Rak'ahs of Tahajjud (and it is also worth remembering that) the Tahajjud prayer was obligatory upon the Messenger of Allah (peace and blessings of Allah be upon him).

